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BULLETIN
NUMBER

The Chaplain

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting-fe. For God sent not his Son into the world to condemn the world: but that the world through him might be saved. He that believeth on him is not condemn-d: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

JOHN 3.16–18

APRIL 1947 VOL. 4 NO. 4

THE CHAPLAIN

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T. A. Rymer, Director
Delmar L. Dyreson, Editor

Youth and Religion in the Armed Forces

THE first in a nation-wide series of Institutes and Conferences on "Youth and Religion in the Armed Forces" was held at the Central YMCA, Philadelphia, in January, with Chaplain (Capt) Milton H. Petzold, USN, presiding. The meeting, sponsored by the General Commission on Army and Navy Chaplains in cooperation with the Army and Navy Chaplains' Association, was attended by seventy chaplains, ex-chaplains, civilian clergy and representatives of the armed forces.

Among distinguished guests present were: Rear Adm. R. S. Riggs, Commander, U. S. Naval Base, Philadelphia; Brig. Gen. Leonard E. Rea, USMC; Rear Adm. W. N. Thomas, Chief of Naval Chaplains; Chaplain (Maj) Matthew H. Imrie, representing the Army Chief of Chaplains; Dr. W. W. Edel, President of Dickinson College; Dr. Ivan Gould, Pennsylvania State Council of Churches; Mr. Joh A. Reitz, General Secretary, Army Navy YMCA, Philadelphia.

The general consensus among pa ticipants in the Institute-Conferen was that the churches need to pr mote more Christian education amor the young. Woeful neglect of yout before they enter the armed forc was charged at the Conference.

Chaplain (Rear Adm) Thomas d clared, "Protestant churches need unity of purpose and a unity of actic in the face of the keen and clev competition of the more worldly a pects of life. Churches will have reach more than the hundreds th are now reaching."

Two digests of discussions follo The remaining three will appear ne month.

The Church and Its Opportunity Through the Chaplains

By CHAPLAIN MATTHEW H. IMRIE
Representing the Army Chief of Chaplai Office

What aggravates the situation not the youthfulness of the man uniform as much as the fact of rel gious illiteracy, an illiteracy whic unfortunately, is not limited to teen agers. The clergy of our natio whether they are in uniform or o of uniform, are largely responsib for this condition. True, there a other responsible parties. Howeve inasmuch as we are a representati group of clergymen, let us be co cerned with our own responsibility this matter.

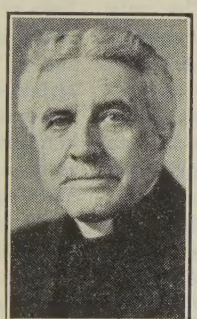
The answer to the fact of religio illiteracy is simple enough, namel effective religious education. T

(Continued on page 6)

Faith in Life

By Lynn Harold Hough

(Dean, Drew Theological Seminary, Drew University)



(Lynn Harold Hough is Dean
d Professor of Homiletics
d the Christian Criticism of
te, Drew Theological Semi-
ry, Madison, N. J. He is
tinguished by a career as a
ologian, writer, speaker and
active leader in Church af-
rs on community, national
d world levels.)

THE spectacle of death affects men's minds rangely. The spectacle of wholesale ath may easily rob them of their ith in life. The spectacle of death circumstances which seem to take m the human body all comeliness d dignity may easily give the im-ession that the very fiber of life elf is rotten. War uncovers that hich exists in peacetime but is then vered up decorously and hidden m view. It turns your eyes upon ose hard and ugly things which em to give the lie to tender and good oughts and to high and noble hopes. makes it necessary to confront that hich in time of peace men frequently nore. And once confronted, this ark and ugly actuality either con-uers a man or is conquered by some-ing in a man which refuses to sub-it to its power. The delicate and agile graces of life are crushed by hard and cruel hand. And so you k yourself what remains. Life it-lf is insulted by that which seems abolish all good meaning and to make absurd every noble purpose. So it becomes easy to fall into a mood of hard and ugly cynicism and to let that mood dominate one's life.

If in just this state of mind one actually comes face to face with the Christian religion one may be surprised to discover that it is never disconcerted by the ugly facts of life or the ugly facts of death. It is the most radiant of religions and yet the central fact which it never forgets is a cruel death. And it meets that fact by another quite as definite, the fact of the resurrection. There is death, stark and hard and bitter. But death does not have the last word. There is something which is stronger than death. And that is life. You can kill Jesus but he will not remain dead. And this is precisely to say that you can kill man but he will not stay dead. A battlefield with decaying bodies and dismembered limbs is not the last act of the play upon which the curtain falls. The curtain rises again and it is discovered that life has the last word.

It is in this sense that Christianity is very particularly a soldier's religion. It meets the hard and seasoned fighting man upon his own level of tragedy. He has seen his best friend robbed of the warm glow of life. He has seen the light fade out of his

eyes. He has seen the throbbing vitality suddenly turned to cold lifelessness. He has seen a person become a thing. A moment ago you could say "*He*." Now you must say "It." You cannot speak to such a man with words of moonlit phantasy which ignore his bitter experience without arousing his angry scorn. The only religion which can speak a heartening word to him must be one which begins by turning his eyes to a Cross where a man is dying. This is a world he understands. This strikes a note which corresponds to his own experience. Only a religion which begins with a death rattle can possibly save him from cynicism. He hates all the polite evasions with a bitter hatred. He is suspicious of all words because they can so easily represent a subtle attempt to cover up ugly facts and to rob him of all honesty. His very profanity is a protest against deception and make-believe. He will call everything just as ugly and as brutal as truth demands. He is ready to hurl back gentle words and lovely phrases with raucous mirth which has no soul of laughter in it. But the one thing for which he is not prepared is the Cross. He cannot scorn the Cross. He cannot laugh at the Cross. It speaks in a language which he understands only too well. So he looks and listens with a tense interest which completely holds him though it fills him with surprise. He hears a voice from the Cross. And the voice says, "Father, into thy hands I commend my spirit." Here Someone who, dying, is unconquered by death. Here is Someone who believes in life in the very hour of physical dissolution. Is there then something which is beyond the touch of the cold and clammy hand of death? Is there something in whos presence death itself is helpless?

It would be tremendous if one cou believe it. It would change everythin if it might be true. But the mood relentless honesty remains. With kind of fierce candor the fighting ma asks if he has seen anything on th field of battle or in the life of soldie which gives any sort of honest mean ing to the thought that life might b stronger than death. He has to a knowledge that he has seen in h comrades something which is alread stronger than death. That is courag With every nerve tense with the cru strain of it he has seen men walk u to death challenging it to do its wor Some of them have died. Some ha come back from the baptism of fir But that courage cannot be account for by a study of decaying bodies an dismembered limbs. It is strong than death even though death hur it into the strange silence whe brains cease to function and hear cease to beat.

Then there is that deep comrad ship whose unselfishness is so simp and direct that the soldier distrus the very idea of putting it into word But words or no words, there it Other men, his friends, have be ready to die for him. He has be ready to run any risks for them. C a bullet put an end to that? Can an instrument of war put that out existence? There is something deat less about it even when you see shining in the eyes of a man about die.

What about this Man who di upon a Cross? With a kind of cutti intensity the soldier takes out a N Testament he has honored more possession than by reading. He go through the first gospel with

zing light of memory of a field of
tle upon it. He reads on and on
til he has the whole picture. There
the same note of deathlessness
ich he finds in a soldier's courage.
ere is the same note of exhaustless
ality which he finds in a soldier's
nradeship. And there is more—in-
itely more. In the presence of this
n death is an impertinence. The
ss cannot have the last word.
ere is something about this Man
ich he feels with fierce intensity
something which prepares him for
ster morning and for the empty
ub. Does he dare to believe that
sun which goes down upon a field
battle has in its last lurid light the
ggestion of a sunrise where in
rnal youth the men who have died
ll turn out to be men who are
riously alive? Does he dare to be-
ve anything less than this? Does
dare to believe anything other
n this?

s there a goodness which is not
e delicate china, fragile and ready
break? Is there a beauty which
nfronts the very rotten ugliness of
undismayed because it has the
ret of victory in it? Can you be-
ve after you have looked at that
ange man upon the Cross that
your best self tells you lies and only your worst self tells you the truth?

As a matter of honest fact, it is just the soldier who has faced the worst who may find moral resources for the belief in the best. It is just the man who has faced death—and perhaps he alone—who can really have faith in life.

The soldier who has returned from the worst experiences holds in his memory things of which he never talks. But he does not forget them. And for the very sake of his moral health he must confront them. What if it is their very meaning that they make it possible for him to understand the Cross which he never really understood before? What if at the very deepest depth of ugly memory he can find something at work which is ready to understand the vast virility of the One who could not be held by death? What if the very awful honesty, which followed part of the way will make a cynic, followed the whole way will make a Christian? What if, while other men find a gracious loveliness in the Easter music, the man who has come from the hell of war has quite unsuspected resources of his own for making the full splendor of that deathless song?

THE EIGHT DO-MORES: Do more than exist—*live*. Do more than touch—*feel*. Do more than look—*observe*. Do more than read—*absorb*. Do more than hear —*listen*. Do more than listen—*understand*. Do more than think—*ponder*. Do more than talk—*say something*.

—JOHN HARSEN RHOADES.

(*Continued from page 2*)

chaplains of the Armed Forces must carefully plan and implement educational programs and activities. The civilian clergy, too, must re-examine their approach to the activity of religious nurture to the intent that young men entering the Armed Forces from their churches will be literate and loyal in matters of religion.

Judging by its fruits, the Sunday School system of religious education is inadequate. Although this is not the occasion to discuss new procedures in religious education, I am going to make these few suggestions: 1) Many young men have never been taught the art of adult worship. Let us encourage youth to participate in religious observances that will continue on in adult years. In addition to attending classes in religious education, get the youngsters to church. 2) The clergyman himself is usually the only individual professionally equipped for the important task of religious education. There is nothing in church law which forbids little ones learning about God on a weekday. It would be quite simple to plan nursery, prekindergarten, kindergarten and primary classes for Sunday morning; and intermediate, secondary and collegiate classes could be held during the week. Members of these classes would include church attendance as part of their Sabbath observance.

What is the Church's opportunity through the chaplain? Inasmuch as the civilian church's interest in a young man continues even though he is away from home, the chaplain provides a contact point for civilian clergy. The Army chaplain welcomes cooperation with civilian churches. Would you like names, addresses, reports, facilities and arrangements for visiting and conducting services, o something else? Then, see the chap lain! Write to him; phone him; ca upon him. The chaplain is expendabl and always at your service.

The Church has another great op portunity, one on a different leve The corporate Church, as it is repre sented in the collective sense of th *General Commission on Army an Navy Chaplains,* has the opportunit of long-term planning and, in genera basic staff work.

The Armed Forces appreciate goo staff work; in fact, good staff work essential to a good army; good sta work represents the smoothly func tioning brains of an organization. Th church, despite the resources of d vine inspiration, needs the same kir of activity.

"Staff work involves the four *ize* namely: *analyze, organize, deputi* and *'supervize.' The General Commi sion* (I am using this organization represent the Church on a highe corporate level) analyzes its oblig tions to the military, organizes i resources in the interests of intellige response, grants ecclesiastical e dorsement to its deputies, and supe vises efforts made in the fulfillment responsibility.

" 'The church and its opportunit that's the subject. And what an o portunity! The good will and t resources of our government are b hind the churches of our land in th efforts to minister to their membe in the armed forces. Let it not said of us that we 'have eyes to s and see not; have ears to he and hear not.' 'Waste no vain wor on the unconsumed time, but ta the instant by the forward top.' "

The Church and the Chaplain

By Chaplain C. F. Yeager, USNR

The position of the returned chaplain in my own denomination has improved during the past year but I trust I will not be misunderstood when I say that in quite a few instances the desire of the church to fulfill its obligation to the returned chaplain did not bring about happiest results. On the basis of pre-war economic standards, many returned chaplains found themselves seriously handicapped. Circumstances created by wartime emergencies did not always make it possible to place the chaplain in strategic positions of leadership. The prevailing postwar confusion has not brought about fullest utilization of the experiences, techniques and insights of the returned chaplain so desperately needed in developing a type of ministry for the difficult days now upon us.

The future is the concern of no one group. The apathy and indifference that block our path will give way only to the persistent assaults of a determination born out of the awful suffering of the past and a possible future horror multiplied a thousandfold. Who is better able to sense the urgency of the task before us than those who have known war at its worst? The universal tragedy of war as well as the sincere hope for peace is writ in a suffering that is utterly lonely and individual.

Church and chaplain, pastor and people must build upon this fundamental truth—"if we want a better world we must be better people."

Our witness, therefore, cannot be by proxy or in mass. In season and out, on highway and byway it must be the "small" and sometimes lonely voice that speaks out against every evil, as well as against the prevailing tendency to settle into the delusion of the easy ways of the good old days.

The price of lasting peace will be no occasional tribute, but a daily, never-ending sacrifice and struggle.

Chaplains Institute-Conference guests at Philadelphia luncheon: (Left to Right) T. A. Rymer, Director, General Commission on Army and Navy Chaplains; Captain M. H. Petzold (ChC), USN, Fourth Naval District; Captain W. W. Edel (ChC), USN Ret'd., Pres., Dickinson College; Rear Adm. R. S. Riggs, USN, Commandant, Philadelphia Naval Base; Rear Adm. Wm. N. Thomas (ChC), USN, Chief of Naval Chaplains; Brig. Gen. L. E. Rea, USMC, Commandant, Phila. Supply Depot; Captain H. Montgomery, USN, Medical Officer, USN Hospital, Phila.; Captain F. J. Sexton, USCG, Commandant, Fourth Naval District Coast Guard.

Former Chaplains . .

ALLAN, JAMES B. ..... *First Congregational Church*, Tampa, Flori
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APPELQUIST, A. R. ..... *Bethel Baptist Church*, Joliet, Illin
ANDREWS, SHERMAN W. ..... *Trinity Episcopal Church*, Milford, Massachuse
ARBO, WILLIAM C. ..... *Poultney and East Poultney Baptist Church*, Poultney, Vermo
BALDWIN, CLARENCE W. ..... *Plymouth Congregational Christian Church*, Dunkirk, India
BARNEY, ROGER W. ..... *St. Mark's Episcopal Church*, Ashland, New Hampsh
BEASLEY, WILLIAM H. ..... *Veterans Administration Hospital*, Murfreesboro, Tennes
BOTTEMILLER, HAROLD E. ..... *First Baptist Church*, Phoenix, Arizon
BRENDEMIHL, HENRY E. ..... *Christ Episcopal Church*, Green Bay, Wiscon
BRISTOW, HENRY C. ..... *Tabernacle Baptist Church*, Ithaca, New Yo
BROWN, PHILIP M. ..... *Calvary Episcopal Church*, Pittsburgh, Pennsylva
BROWNE, SYDNEY J. ..... *Episcopal Church of the Good Shepherd*, Athens, O
CARTER, EDWARD R., JR. ..... *St. Luke's Episcopal Church*, Richmond, Virgi
COLDREN, RAYMOND, SR. ..... *First Baptist Church*, Cedar Vale, Kan
CHAMBERS, SAMUEL D. ..... *Lafayette College*, Easton, Pennsylva
CLARKE, EUGENE H. ..... *Warsaw Presbyterian Church*, Warsaw, North Caroli
CULLENS, PAUL A. ..... *Congregational Church*, Newton, Connecti
DAVIES, DAVID G. ..... *Presbyterian Church*, Stockbridge, Geor
DAVIS, DANIEL K. ..... *Holy Trinity Episcopal Chapel*, Georgetown, Kentuc
DAVIS, MERRILL C. ..... *Lane Park Evangelical Church*, Chicago, Illin
DEAVER, DURWARD O. ..... *Elm Mott Methodist Church*, Elm Mott, Te
DOUGLASS, JULIUS T. ..... *St. James Presbyterian Church*, Greensboro, North Carol
DOWNEY, WILLIAM B. ..... *Redeemer Lutheran Church*, Milwaukee, Wiscon
ECKER, AUSTIN J. I., JR. ..... *Trinity Episcopal Church*, Washington Pennsylva
EIDE, F. W. ..... *Nidaros Lutheran Church*, New Westminster, B. C., Can
ELLER, CLARENCE H. ..... *Lutheran Church*, Bellevue, Io
ELLINGSON, RICHARD H. ..... *North Side Lutheran Church*, St. Louis Park, Minnes
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ERICKSON, WALFRED ..... *Northern Baptist Seminary*, Chicago, Illi
FISBURNE, CHARLES C., JR. ..... *Christ Episcopal Church*, Martinsville, Virgi
FLORIN, ERWIN J. ..... *St. Matthew's Evangelical and Reformed Church*, Chicago, Illi
GELDART, WILLIAM A. ..... *First Baptist Church*, Chelsea, Massachus
GOLDENSTEIN, CARL ..... *Zion Lutheran Church*, Hanover, Kan
GRAHAM, EDGAR H. ..... *Presbyterian Church*, Breckenridge, Te
HALLOCK, MAYNARD C. ..... *St. Luke's Lutheran Church*, Reading, Pennsylva
HARTZEL, GODFREY W. J. ..... *St. Luke's Episcopal Church*, Renton, Washing
HEMER, ALBERT G. ..... *Trinity Lutheran Church*, Mondovi, Wiscon
HUDDELL, H. E. ..... *Evangelical Church*, Mifflinburg, Pennsylva
JEFFERS, MERRITT J. ..... *Christ Memorial Evangelical & Reformed Church*, West Hazleton,
JOHNSON, MARCUS W. ..... *First Congregational Christian Church*, Indianapolis, Indi
JONES, KERMIT H. ..... *Fox Chase Memorial Presbyterian Church*, Philadelphia, Pennsylva
JUNG, J. K. ..... *Grace Lutheran Church*, Anaheim, Califor
KESTER, HARVEY R. ..... *Marion Baptist Church*, Marion, New Y
KEY, WILLIAM B. ..... *First Baptist Church*, Hubbard, O
KNAPP, ROBERT C. ..... *Emmanuel Presbyterian Church*, Wyoming, O
LAIR, JAMES E. ..... *Highland Congregational Christian Church*, Cleveland, O
LANDDECK, H. J. H. ..... *Zion Lutheran Church*, Davenport, Io
LAURIE, GEORGE C. ..... *Church of the Nazarene*, Ottawa, Ontario, Can

ND WHERE THEY MAY BE FOUND

ES, LESTER R. ..... *Calvary Baptist Church*, Eldorado, Illinois
TLETON, D'ARCY A. ..... *Veterans Administration Hospital*, Fort Howard, Maryland
E, MURRAY E. ..... *Madison and Stoneville Presbyterian Churches*, Madison, North Carolina
ADOO, WALTER ..... *Veterans Administration Hospital*, Murfreesboro, Tennessee
N, ROBERT M. ..... *Christ Episcopal Church*, Covington, Louisiana
NN, LELAND W. ..... *Congregational Church*, Grinnell, Iowa
KEY, RALPH ..... *Grace Episcopal Church*, Chillicothe, Missouri
TON, JOHN W., JR. ..... *Frist Presbyterian Church*, Baton Rouge, Louisiana
TON, EDWIN A. ..... *St. Philip Episcopal Church*, Ardmore, California
LSON, ERNEST E. ..... *Hauston Baptist Church*, Hauston, Minnesota
ON, EUGENE L. ..... *Trinity Episcopal Church, Columbia*, South Carolina
LTE, ROBERT A. ..... *St. John's Evangelical and Reformed Church*, Hinsdale, Illinois
TH, KENDAL S. ..... *First Baptist Church*, Norwalk, Ohio
AL, BERNT C. ..... *Our Saviour's Lutheran Church*, Brooklyn, New York
BORNE, MASON S., JR. ..... *First Baptist Church*, Rupert, Idaho
TTON, THEODORE ..... *St. Michael's Episcopal Church*, Savannah, Georgia
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TERS, BURLEIGH A. ..... *St. John's Lutheran Church*, Lock Haven, Pennsylvania
ILLIPS, E. H. ..... *First Presbyterian Church*, Oxford, Massachusetts
NDER, JOEL H. ..... *Mountain City Baptist Church*, Mountain City, Tennessee
RTER, HARVEY C. ..... *Veterans Administration Hospital*, Tuscaloosa, Alabama
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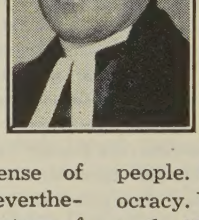
EETEN, S. M. ..... *Gethsemane Lutheran Church*, Minneapolis, Minnesota
N KIRK, PERRY W. ..... *United Congregational Christian Church*, Bridgeport, Connecticut
SS, H. RAYMOND ..... *St. Matthew's Evangelical & Reformed Church*, Evansville, Pa.
TERHOUSE, WILFRED T. ..... *Trinity Episcopal Church*, Washington, Virginia
LKINSON, DAVID E. ..... *Troy Presbyterian Church*, Troy, Alabama
LLIAMS, MERRITT F. ..... *Washington Episcopal Cathedral*, Mt. St. Albans, Washington, D. C.
LF, G. EDWARD ..... *Zion Lutheran Church*, Jelloway, Ohio
GHT, LEROY E. ..... *Halloran Veterans Administration*, Staten Island, New York
AADA, MASAO ..... *Holy Cross Congregational Christian Church*, Hilo, Hawaii, T. H.
RICK, HOMER F.
Schlatter Memorial Evangelical and Reformed Church, Winston-Salem, N. C.
NGS, ROBERT W. ..... *First Presbyterian Church*, Watertown, New York

• TEXT: *"Blessed is the nation whose God is the Lord."*—Psalms 33:12.

Reclaiming Our Heritage

By EDWARD L. R. ELSON

Minister, The Covenant-First Presbyterian Church, Washington, D. C.



I

TODAY the nations of the world are engaged in surveying their heritage, exploring their genius, and proclaiming their destiny. In times of crisis the question of national uniqueness always emerges. In our postwar world when the road to permanent peace is being sought, the tensions inherent in the nations' sense of destiny are sharpened. It is nevertheless well for us to assess the nature of our own national life.

It has been pointed out by Dr. John Mackay that there are two types of nations. There is the demoniac nation, which deifies some aspect associated with its own national life, and which in its modern manifestation has made the state and not the individual supreme. This nationalism has been marked by a dark furtive spiritual power and has asserted the myth of pure race and divine State. It was against the neopaganism and synthetic barbarism of this kind of state we fought the late war. The second type of nation is the covenant nation which asserts that it derives its life from God, Who is the sovereign Ruler of a moral universe—that both men and nations are accountable to this kind of God and that its power, its greatness, its very life issue from Him.

The Jewish people of the Old Testament portray the sec type of nation. To them ligion and patriotism w inseparable and had a cc mon source. That sou was in God. Thus much the Old Testament descri God's dealings with vagabond nation. Psalms and much of wisdom literature treat God's dealing with people. Their nation was called a t ocracy. You see this faith in the Epi to the Hebrews in the New Testam and especially in the passages read our second lesson, where the heroe the faith are catalogued and the r generations are called upon to bi to fulfillment the vision splendid their forefathers.

It is well for us whose origin life is so intimately linked with r gion to explore again our heritage.

II

1. We have an incomparable nat heritage. Vast in area, our nation p sesses a variety of scenic beauty, r ural phenomena, and climatic va tions such as few nations can cl From the pine-clad hills of Vern to the palm-lined avenues of Flor and from the sun-kissed groves Southern California to the timb ridges of Washington, it is in its le

breadth—north, east, south and t—utterly unique in its variety, ity and utility. The Mammoth es, Carlsbad Caverns, Yellowstone, n, Yosemite, Bryce, Zion, Rocky ntain and other National Parks laim our natural wonders. Trees ch were alive before Solomon, stic mountains, lakes, and rivers n move the soul, make it easy for o sing

"We love her rocks and rills,
Her woods and templed hills."

we have exploited and directed natural resources to contribute he world's progress. On the one d we have the atom-smasher of Lawrence, and on the other the ld's largest telescope; the one deal- with the infinitesimally small and other with the infinitely large—a of symbolic synthesis of American We have demonstrated our ability ppreciate and deal with the in- ely minute and magnificently t. What a country we have in ral resources and our genius for oiting them!

We have a great human heritage. e nations take pride in a long and plicated history. But one of our test assets is that we do not have complications. Providence has vered us from the agonizing issues h revolve around such problems he Rhineland, the Dardanelles, raltar, Trieste, or Danzig, over h so many decisive moments in ry have occurred.

e are unique in our language. is an amazing and vast area in h only one language is required. ed one can move throughout the continents of North and South rica with only two languages, English and Spanish, or English and Portuguese.

We are unique in the variety of our people. In colonial days the very cream of Europe came to our land. The high-minded, religiously devout, freedom-seeking spirits made their way to our shores. Many races and nationalities, "the glory and honor of the nations," poured into the United States. In the years immediately preceding the late war the situation which was developing in Europe made our nation a refuge for many intellectually great and an asylum for many noble personalities, until today we have become a microcosm of human greatness. Certain Europeans may smile at us for our ballyhoo and alleged absence of discipline; but where in the rest of the world can our people be matched? When, in history, has there been such a deposit of human riches? We have a magnificent human heritage.

3. But our nation cannot really be understood or appreciated unless we see our spiritual heritage. The influence of religion on national life has been crucial. Although not written into our legal documents, religion has been the determining factor in our emergence as a great power. Today even secular educators are asserting that America has derived its greatness from its spiritual foundations.

Before the first colonists landed on the bleak New England shores they met in the cabin of a ship and drew up a document called the Mayflower Compact, across the top of which was written—"In the Name of God, Amen." Our very life began with God. On the humblest of our coins is inscribed "In God we trust." In our earliest national struggle our forefathers pledged

"our lives, our fortunes and our sacred honor."

In his book "The New England Mind" Harvey Miller recites that it was the preaching of three great truths by our forefathers which gave us the majestic basis of national integrity and well-being. These truths were (1) God the Almighty, the transcendent One; (2) the reality of sin in human society; and (3) the ever-present sense of the need of God and the possibility of remaking human life by His power—or the doctrine of regeneration.

This is our heritage—a heritage in natural and human and spiritual resources. But there are symptoms in our life today which do not encourage a feeling of security for our heritage. We have many misgivings as we look upon the American scene. There are disquieting aspects to contemporary United States.

Every war is followed by a period of moral instability. In our day this has been enormously aggravated. Everywhere there are signs of a moral sag. There is a fatal indifference to the moral implications of money. Crime is not only an American problem, but a universal phenomenon. Pastors are distressed when men say, "it no longer pays to be honest." In our land last year every twenty-four hours two hundred twenty-six persons were murdered, assaulted or raped. There are nearly half as many divorces as marriages. This moral breakdown is reflected in the disintegration of homes and the renunciation of authority. Sacred vows are repudiated and infidelity condoned. Religion has become a domestic auction or at best a social elective. Women seeking equality with men by imitating men's vices instead of their virtues have become equally dis spected at the points where men disrespectable. Too often men v have earned their resources in a ciety created and made safe by Church, pass by the Church on other side.

When morality sags the cultu level goes down. We jazz our mu and syncopate our thinking; we p losophize with boogie-woogie esthetically cavort in jitterbug. produce paintings that at least to layman are an astigmatism, and t and merrily desecrate our ancest decencies—all because our befudc minds and shallow spirits can prod nothing nobler. Too many live b philosophy of a leer, a jeer and a of gin.

All the while we are a despera unhappy generation. Fifty per c of our hospital beds are occupied the mentally sick. We are brilliant unhappy, clever but unstable, c fortable but comfortless. We have much and yet possess so little. race at high speed, only to find inspiration when we get there.

To the returning veteran the r shocking aspect of American lif its unashamed selfishness and blushing greed.

Chief of our weaknesses is that have so few spiritual resources. turn wistfully to inspirational sp ers, dope ourselves with amateur chology, read "how to win fri and influence people," dress as cess, let service degenerate to su salesmanship, disguise ourselves false fronts, slake our thirst for pl ure by spending two billions a for movies and seven hundred mi for night clubs. And still we fee empty cosmic desolation and ter loneliness of soul. Meanwhile t

gs over us the spectre of a global ineration, resulting from atomic r.

What answer is there to this ht, what answer to this moral in- ility and spiritual shallowness? Is the answer to be found in re- ming our heritage? We still have natural heritage; our human heri- we possess; but what of our spir- l heritage? We must get back on foundation of the Psalmist, essed is the nation whose God is Lord." We have everything in t measure, but the thing which made us great—God in our lives. at is needed in our age is a moral urgence and spiritual awakening a very wide foundation. Indeed, democracy is so completely a d of religion that it may be bted whether or not our kind of ocracy can survive when religion omes lifeless and decadent. Al- religion to languish and democracy ins to disintegrate—and that is ctly what is happening. In all ousness we must declare it has e about as far as it can go with- our nation meeting catastrophe, from external enemies, but from collapse of character—from soft- s and selfishness. Our crisis is a al and spiritual one.

e have asserted that democracy ns a high faith in the capacity of common man, which means most s, in his spiritual capacity to dis- truth, to see and accept and live deals.

here does that come from? It is ved from the Christian Faith.

emocracy, we assert, means that viduals have a high moral dignity use of their relation to their Crea- and as His sons their person- es are of highest value. What hurts personality is wrong. What enriches it is right. What is the source of that? Emphatically, the Christian religion.

Democracy believes that man, with such splendid spiritual origins and capacities, can be inspired and led to put the general good above his own selfish interests and ambition—and that he finds his true happiness in service.

Where do we get that? Out of the Christian faith and primarily out of the Sermon on the Mount, and our Lord's example.

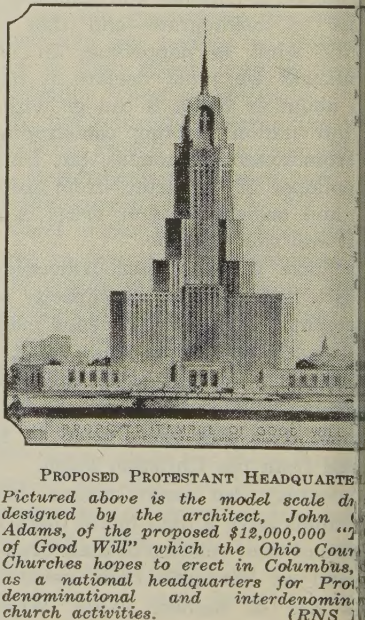
Democracy is so much a child of the Christian religion that there is no reason to suppose that where Christ has ceased to grip and inspire men the foundation of democracy can be maintained. What is more significant is that the culture and spiritual influences of America are largely what we term Protestant. They issue from the reformed churches. In a very real way American democracy and Protestantism synchronize. Protestantism represents the democratic concept in religion in contrast with ecclesiastical totalitarianism. These rise or fall together. So, this morning, my Christian friends, I implore you to look to the sources of your life. Stand by the Church and the Church's God will stand by you. "Blessed is the nation whose God is the Lord"—Lord of our Churches, Lord of our homes, Lord of our schools, Lord of our colleges, Lord of our ballot boxes, Lord of our government, Lord of our personal lives. By worship, in prayer and fellowship, and in the conversion of others to our Lord Jesus Christ, let us strengthen the fiber of our lives; for on us depends the answer as to whether or not we are a nation whose God is the Lord.

Protestant, Roman Catholic and Jewish groups in York, Pa., have joined efforts to raise a fund of $12,000 to be used for a stained glass window in memory of Dr. Alexander I. Goode, Jewish chaplain who died in World War II.

James A. Gray, Winston-Salem tobacco company executive, has created an endowment fund of $1,700,000 for the benefit of 11 colleges in North Carolina. Four of these are controlled by the Moravian, Baptist, Presbyterian and Episcopal denominations. Gifts of $250,000 and $100,000 respectively, were made to the University of North Carolina and the Winston-Salem Teachers College (Negro), for the establishment and maintenance of Chairs of Instruction in the Bible and four related courses. The Duke University Divinity School was the recipient of $100,000.

The Army Chaplain School which is now located at Carlisle Barracks, Carlisle, Pa., opened its first session 5 February, 1947. The Commandant of the School is Chaplain Gynther Storaasli and the Executive Officer is Chaplain Robert J. Sherry. Approximately 60 chaplains from the Reserves and an equal number from the National Guard (now inactive) will be given an opportunity to attend the three sessions which will be held this year at the School from 5 February to 30 April; from 21 May to 13 August, and from 10 September to 3 December.

The "Hebron Colony of Mercy Alcoholics" is being planned b group of churchmen as a new ven in the fight against alcoholism. Colony will be organized near Bl ing Rock, N. C., on a 12-acre which includes an 18-room ho Patients will be admitted upon t promise to cooperate with and ac instruction from leaders of the Col Keynote of the instruction wil Bible study and "victory through Lord Jesus Christ." No charge wi made for treatment, but contribu will be accepted from those abl pay. The Colony will be conducte a non-profit, non-sectarian basis.



PROPOSED PROTESTANT HEADQUARTE
Pictured above is the model scale dr designed by the architect, John Adams, of the proposed $12,000,000 "T of Good Will" which the Ohio Cour Churches hopes to erect in Columbus, as a national headquarters for Pro denominational and interdenomin church activities. (RNS

ght) A page from the original enberg Bible, first book ever printed n movable type, is displayed by Mrs. e Mansfield, assistant librarian at stern Pennsylvania Theological Semi- y. The priceless relic is one of cerous ecclesiastical treasures col- ed by the late Thomas Mellon II, ch his family has now distributed various Pennsylvania institutions.

he Patriarchal Russian Or- dox Church in New York has ugurated Sunday liturgies in English language.

resolution filed in the state islature by Representative ward B. Driscoll, Holyoke, ss., is aimed to have a course marriage suitable to all reli- us denominations prescribed the public high schools of Mas- husetts.

he United States Court of Ap- ls, Washington, D. C., has ruled t all buildings used for religious poses "whether in embryo or full elopment" shall be tax exempt. ruling was made as the result of ase which arose when the board tax appeals assessed taxes for the al year ending June 30, 1945, on se portions of a Sunday School lding used by the District of Co- bia Baptist Convention and the eral secretary of the Baptist World iance.

wenty-seven theological students he Glad Tidings Bible Institute in Francisco, California, all of whom nd to be missionaries, are taking lent pilot training as a further aid heir work.

the first twenty-one months of three year Restoration Fund cam- n, Presbyterians have subscribed e quarters of the $27,000,000 goal.

Dr. William Barrow Pugh has recently returned from a meeting of the Eastern Section of the World Alliance of Presbyterians and Reformed Churches held at Edinburgh, Scotland. More than 100,000 adherents of these churches of Britain and the continent attended the meeting. Dr. Pugh, in collaboration with other Presbyterian and Reformed leaders, tried to weld more closely the churches belonging to their tradition and to get them to express a more united voice in world religious affairs. He also assisted in making arrangements for the next meeting of the World Alliance of Presbyterian and Reformed Churches which will be held at Geneva, Switzerland, in 1948.

A questionnaire sent to 360 members of a Buffalo, New York, congregation showed that sermons on the Christian way of life, faith and marriage, the home and family life were preferred by far more persons than sermons on current events, missionary work, sin and temptation.

RNS reports that former Chaplain Delmar L. Dyreson, associate director of the General Commission on Army and Navy Chaplains, has been awarded the Chaplain's Medal from the Committee on Army and Navy Work of the United Lutheran Church. Mr. Dyreson also recently received the certificate of "Loyal Service to our Country" from the Army and Navy Committee of the National Board of the YMCA in appreciation for his work as program director at the Army YMCA, the Presidio of San Francisco, during 1945-46.

Headquarters, U. S. Forces in the European Theater has announced plans for the establishment of the American Graves Registration Command. The announcement stated that the establishment of the American Graves Registration Command as a major unit in the European Theater area is for the purpose of assuring maximum coordination and efficiency in the continued search for World War II remains and their return when the program is initiated.

Plans for the renovation of the chancel in Battell Chapel, Yale University, as a memorial to the 16 former undergraduate Deacons of the Church of Christ in Yale University who died in World War II have been announced by The Reverend Sidney Lovett, University Chaplain.

The Church Missionary Society will commemorate its 150th anniversary this year by publishing a new book of hymns. A contest for hymns suitable for missionary occasions which "will enrich, if possible, English hymnody with hymns which will express God's concern for the mo world," is being sponsored by Society.

NEW EPISCOPAL PRESIDING BISHOP
The Rt. Rev. Henry Knox Sherrill is s as he was congratulated by Major Luther H. Miller, Army Chief of Chap at a reception following his installati Washington Cathedral here as Pres Bishop of the Protestant Episcopal Ch (RNS P

An all-Ireland wedding gift is ing planned by the dioceses of Church of Ireland to commem the marriage of the Most Reve Dr. J. A. F. Gregg, Archbisho Armagh and Primate of Irelan the former Miss Lesley McEr daughter of the Dean of Armagh. ceremony was performed by the I at St. Patrick's Cathedral, Armag

The Church of the Brethren opened a soap factory in Indiana output of which will go to ove relief.